A DECLARATION
FAITH OF ENGLIS
PEOPLE REMAINING AT AM-
STERDAM IN HOLLAND.

Heb.11.6.
Without Faith it is impoſſible to pleaſe God.Heb.11.

Rom.14.23.
Whatſoever is not off Faith is ſin.

Prynted. 1611.

TO AL THE HVMBLE MYNDED which love the truth in ſimplicitie. Grace and peace.

ALl though in reſpect of our ſelves wee could bee content to vndergo all the reproaches that the World can lay vpon vs, and therein bee more ſorie for their evill, then for our ſelves, yet in that hereby men take occaſion to ſpeake againſt the truth of GOD which wee profeſſe, and eſpecially in regard off the fearefull fals off ſome that hath bene off vs: Wee are forced againſt our whole mynds; to publiſh ſomething for the cleering off our innocency in ſuch thinges as men do commonlie heape vp in our accompt, and all to further our reckoninge in contempt with men of all eſtates. Not that wee ſeecke to pleaſe men in the leaſt thinge wherein wee may diſpleaſe GOD, neither to diſpleaſe men in the leaſt thinge wherein wee may pleaſe GOD, accompting it a moſt happie thing to have favour with GOD and men. And wee deſire (although formerly wee have bene to much irreſpective off men, runing the violent courſes off our owne diſpoſicions, which wee ſhame not to confeſſe that GOD may have the glory) that our former evill may be paſſed by with love and patiēce, and through

GODS grace wee shall endevour to reforme ou
ſelves herein: Wherein iff wee faile (as wee have cauſe
to feare our ſelves) wee pray that wee may bee conſi-
dered as men full off infirmities, and that our judg-
ment and profeſſion is otherwiſe. And we could wish
that all men that profeſſe CHRIST would bee war-
ned herein by our harmes, and their owne experien-
ces, who cannot but ſee how much contempt, ther
sharpe and vnſavory courſes both in ſpeaches and
writings have brought vpon their cauſe and perſons,
beſids manie other afflictions troubles, & ſufferings
wherin they have leſſned their comforts in that they
have in parte bene the authors off their owne harmes
by provoking the contrary mynded againſt them.
Now as wee doe promiſſe vnfainedly our owne re-
formacion herein (the LORD aſſiſtinge vs) ſo do wee
earneſtly beſeech al that feare GOD and profeſſe
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let it not ſeeme ſtrainge that our writing beares no
that proporcion that writings vſually do in that wee
are ſimple men deſtitute off art to order, and bewti
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that maketh vs with all vnwillingnes to write; but wee
truſt the truth off GOD shall not be leſſe regarded of
the lovers thereoff, becauſe off our ſimplicitie.

WEE BELEEVE AND Confesse.

1.

That there are THREE, which beare record in heaven, the FATHER, the WORD, and the SPIRIT, and these THREE are one GOD in all equallitie, 1. Joh. 5.7. Phil. 2. 5.6. By whome all thinges are created and preserved in Heaven and in Earth. Gen. 1. Chap.

2.

That this GOD in the begining created al things off nothinge. Gen. 1.1. and made man off the dust off the earth, chap. 2.7. in his owne ymage, chap. 1.27. in righteousnes and true Holines. Ephes. 4.24. yet being tempted, fel by disobedience. Chap. 3.1–7. Through whose disobedience all men sinned. Rom. 5.12.19. His sinn being imputed vnto all, and so death went over all men.

3.

That by the promissed seed off the Woman IESVS CHRIST his obedience, al are made righteous. Rom. 5.19. Al are made alive, 1. Cor. 15.22. His righteousnes being imputed vnto all.

4.

That notwithstanding this Men are by nature the children off wrath, Ephes. 2.3. borne in iniquitie and in sin conceived. Psal. 51.5. Wise to all evill, but to good they have no knowledg. Ier. 4.22. The natural man perceiveth not the thinges off the Spirit off God. 1. Cor. 2.14. And therefore man is not restored into his former estate, but that as man in his

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eſtate off innocency haveing in himſelff all diſpoſi-
tion vnto good, & no diſpoſition vnto evill, yet being
tempted might yeild, or might reſiſt: even ſo now
being fallen, and haveing all diſpoſition vnto evill,
and no diſpoſition or will vnto anie good, yet GOD
giveing grace, man may receave grace, or my reject
grace, according to that ſaying. Deut. 30. 19. I call
Heaven and Earth to record. This day againſt you,
that I have ſet before you life and death, bleſſing and
curſing: Therefore chuſe life that both thou and thy
ſeed may live.

5.

That GOD before the Foundacio off the World
hath Predeſtinated that all that beleeve in him ſhall
be ſaved. Epheſ. 1. 4. 12. Mark. 16. 16. and al that be-
leeve not ſhalbee damned. Mark. 16. 16. all which he
knewe before. Roman. 8. 29. And this is the Electie
and reprobacion ſpoken of in the Scripturs, concer-
ning ſalvacion, and condemnacion, and not that
GOD hath Predeſtinated men to bee wicked and ſo
to bee damned, but that men being wicked ſhallbee
damned, for GOD would have all men ſaved, and
come to the knowledg off the truth, 1. Tim. 2. 4. and
would have no man to periſh, but wonld have all me
come to repentance. 2. Pet. 3. 9. and willeth not the
death off him that dieth Ezec. 18. 32. And therefore
GOD is the author off no mens condemnacion, ac-
cording to the ſaieing off the Prophet. Oſæa. 13. Thy
diſtruction O Iſrael is off thy ſelfe, but thy helpe is
off mee.

6.

That man is juſtified onely by the righteouſnes
off

off CHRIST, apprehended by faith. Roman 3. 28. Gal. 2. 16. yet faith without works is dead. Iam. 2, 17.

7.

That men may fall away from the grace off GOD Heb. 12. 15. and from the truth, which they have received & acknowledged chap. 10. 26. after they have taisted off the heavēly gift, and were made pertakers off the HOLY GHOST, and have taisted off the good word off GOD, & off the powers off the world to come. Chap. 6. 4. 5. And after they have escaped from the filthines off the World, may bee taugled againe therein & overcome. 2. Pet. 2. 20. That a righteous man may forsake his righteousnes and perish Ezech. 18. 24. 26. And therefore let no man presume to thinke that because he hath, or had once grace, therefore he shall alwaies have grace: But let all men have assurance, that iff they continew vnto the end, they shalbee saved: Let no man then presume: but let all worke out their salvacion with feare and trembling.

8.

That IESVS CHRIST the Sonne off GOD the second Person, or subsistance in the Trinity, in the Fulnes off time was manifested in the Flesh, being the seed off David, and off the Italits, according to the Flesh. Roman. 1. 3. and 9. 5. the Sonne off Marie the Virgine, made of hir substance, Gal. 4. 4. By the power off the HOLIE GHOST overshadowing hir. Luk. 1. 35. and being thus true Man was like vnto us in all thing, sin onely excepted. Heb. 4. 15. being one person in two distinct natures, TRVE GOD, and TRVE MAN.

9.

That IESVS CHRIST is Mediator off the New Teſtament betweene GOD and Man, 1. Tim. 2. 5. haveing all power in Heaven and in Earth given vnto him. Mat. 28. 18. Being the onely KING. Luk. 1. 33. PREIST, Heb. 7. 24. and PROPHET. Act. 3. 22. Off his Church, he alſo being the onely Law-giver, hath in his Teſtament ſet downe an abſolute, and perfect rule off direction, for all perſons, at all times, to bee obſerved: Which no Prince, nor anie whoſoever, may add too, or diminish from as they wil avoid the feare full judgments denounced againſt them that shal ſo do. Revel. 22. 18, 19,

10.

That the Church off CHRIST is a compainy off faithful people. 1. Cor. 1. 2. Eph. 1. 1. ſeperated frō the world by the word & Spirit off GOD. 2. Cor. 6. 17. being kint vnto the LORD, & one vnto another, by Baptiſme. 1. Cor. 12. 13. Vpon their owne confeſſiō of the faith. Act. 8. 37. & ſinnes. Mat. 3. 6.

11.

That though in reſpect off CHRIST, the Church bee one, Epheſ. 4. 4. Yet it conſiſteth off divers particuler congregacions, even ſo manie as there shallbee in the World, every off which congregacion, though they bee but two or three, have CHRIST given them with all the meanes off their ſalvacion. Mat. 18 20. Roman. 8. 32. 1. Corin. 3. 22. Are the Bodie off CHRIST. 1. Cor. 12. 27. and a whole Church, 1. Cor. 14. 23. And therefore may, and ought, when they are come together, to Pray, Prophecie, breake bread, and adminiſter in all the holy ordi-

nances

nances, although as yet they have no Officers, or that their Officers should bee in Prison, sick, or by anie other meanes hindered from the Church. 4. Let.

4. 10. C 2. 5.

12.

That as one congregacion hath CHRIST so hath all, 2. Cor, 10. 7. And that the Word off GOD cometh not out from anie one, neither to anie one congregacion in particuler. 1. Cor. 14. 36. But vnto everie particuler Church, as it doth vnto al the world Coll. 1. 5. 6. And therefore no Church ought to challeng anie prerogative over anie other.

13.

That everie Church is to receive in all their members by Baptisme vpon the Confession off their faith and sinnes wrought by the preaching off the Gospel according to the primitive Institucion. Mat. 28. 19 And practise, Act. 2. 41. And therefore Churches constituted after anie other manner, or off anie other persons are not according to CHRISTS Testament.

14.

That Baptisme or washing with Water, is the outward manifestacion off dieing vnto sinn, and walkeing in newnes off life. Roman. 6. 2. 3. 4 And therefore in no wise apperteyneth to infants.

15.

That the LORDS Supper is the outward manifestacion off the Spirituall communion betwene CHRIST and the faithful mutuallie. 1. Cor, 10. 16. 17

to declare his death vntil he come. 1. Cor. 11. 26.

16.

That the members off everie Church or Congregacion ought to knowe one another, that so they may performe all the duties off love one towards another both to soule and bodie. Mat. 18. 15. 1. Thes. 5. 14. 1. Cor. 12. 25. And especiallie the Elders ought to knowe the whole flock, whereoff the HOLIE GHOST hath made them overseers. Acts. 20. 28. 1. Pet. 5. 2. 3. And therefore a Church ought not to consist off such a multitude as cannot have perticuler knowledg oue off another.

17.

That Brethren impenitent in any sin after the admonition off the Church, are to bee excluded the cõmunion off the Saincts. Mat. 18. 17. 1. Cor. 5. 4. 13. & therfore not the cõmitting off sin doth cut off anie from the Church, but refusing to heare the Church to reformacion.

18.

That Excommunicants in respect off civil societie are not to bee avoided, 2. Thess. 3. 15. Mat. 18. 17.

19.

That everie Church ought (according to the exãple off CHRISTS Disciples and primitive Churches) vpon everie first day off the weeke, being the LORDS day, to assemble together to pray Prophecie, praise GOD, and breake Bread, and performe all other partes off Spirituall communiõ for the worship off GOD, their owne mutuall edificacion, and the preservacion off true Religion, & pietie in the church 1o. 20. 19. Act. 2. 42, and 20. 7. 1. Cor. 16. 2. and that ought

ought not to labor in their callings according to the equitie off the morall law, Exod. 20. 8, &c. which CHRIST came not to abolish but to fulfill.

20

That the Officers off everie Church or congregacion are either Elders, who by their office do especially feed the flock concerning their soules, Act. 20 28, 1. Pet. 5. 2. 3. or Deacons Men, and Women who by their office releave the necessities off the poore and impotent brethrē concerning their bodies, Act. 6. 1--4.

21.

That these Officers are to bee chosen when there are persons qualified according to the rules in Christs Testament, 1. Tim. 3. 2--7. Tit. 1. 6--9. Act. 6. 3. 4. By Election and approbacion off that Church or congregacion whereoff they are members, Act. 6. 3. 4. and 14 23. with Fasting, Prayer, and Laying on off hands, Act. 13. 3. and 14. 23. And there being but one rule for Elders, therefore but one sort off Elders.

22

That the Officers off everie Church or congregacion are tied by Office onely to that particuler congregacion whereoff they are chosen, Act. 14. 23, and 20. 17. Tit. 1. 5. And therefore they cannot challeng by office anie aucthoritie in anie other congregation whatsoever except they would have an Apostleship.

23.

That the Scriptures off the Old and New Testament are writen for our instruction, 2. Tim. 3. 16. & that wee ought to search them for they testifie off Christ,

CHRIST. Ioh. 5. 39. And therefore to bee vsed withall reverence as conteyning the Holie Word off GOD, which onelie is our direction in al thinges whatsoever.

24.

That Magistracie is a Holie ordinance off GOD, that everie soule ought to bee subject to it not for feare onelie, but for conscience sake. Magistraets are the ministers off GOD for our wealth, they beare not the sword for nought. They are the ministers off GOD to take vengance on them that doe evil, Rom. 13. chap. That it is a fearefull sin to speake evill off them that are indignitie and to dispise Goverment. 2. Pet. 2. 10. Wee ought to pay tribute, custome and all other duties. That wee are to pray for thē, for GOD would have them saved and come to the knowledg off his truth. 1. Tim. 2. 1. 4. And therefore they may bee members off the Church off CHRIST, reteining their Magistracie, for no Holie Ordinance off GOD debarreth anie from being a member off CHRISTS Church. They beare the sword off GOD, which sword in all Lawfull administracions is to bee defended and supported by the servants off GOD that are vnder their Goverment with their lyves and al that they have according as in the first Institution off that Holie Ordinance. And whosoever holds otherwise must hold, (iff they vnderstid themselves) that they are the ministers of the devill, and therefore not to bee praied for nor approved in anie off their administracions, seing all things they doe (as punishing offenders and defending their countries, state, and persons by the sword) is vnlawful.

That

25.

That it is Lawfull in a juſt cauſe for the deciding off ſtriſe to take an oath by the Name off the LORD Heb.6.16.2.Cor.1.23.Phil.1.8.

26.

That the dead ſhall riſe againe, and the liveingh being changed in a moment, haveing the ſame bodies in ſubſtance though divers in qualities. 1.Cor. 15.52.and 38.Iob.19.15--28.Luk.24.30.

27.

That after the reſurrection all men ſhall appeare before the judgment ſeat off CHRIST to bee judged according to their workes, that the Godlie ſhall enioy life Eternall,the wickeed being condemned ſhallbee tormented everlaſtinglie in Hell. Mat. 25.46.

And now that wee have truely ſett downe our faith and ground thereoff let it bee duely & conſcionably conſidered what juſt cauſe there is that our profeſſion & we ſhould be made ſo odious as we are wee hold that Adam being fallen,and in him al mankind, the LORD being equally juſt and merciſull, hath by CHRIST redeamed Adam, and in him all mankind,(not reſtored him)yet all actuall tranſgreſſors muſt repent and beleeve,and by faith in IESVS CHRIST be juſtified or els perish in their tranſgreſſions: Now hereby wee hold as wee have shewed that the LORD creats no man to damnacion, but that men bring it vpon themſelves, by their owne ſinnes. Ezech. 18. 20. The ſame Soule that ſinneth ſhall dye, the SONNE ſhall not beare the iniquity off the FATHER, neither ſhall the

FATHER

FATHER beare the iniquitie off the SON, but the righteouſnes off the righteous shalbee vpon him, & the wickednes off the wicked shallbee vpon himſelff. And that therefore all infants aswell as anie dieing before they have committed actuall ſin, are redeamed by CHRIST, there eſtates and condicions being all one: Wee beſeech all that feare GOD weay ſeriouſly what grevious cauſe off offence there is herein.

Secondly wee hold that men cõfeſſing their faith and ſinns are onely to bee Baptized, and that infants not being capable off the word off GOD, nor off faith and repentance, are alſo vncapable off the Baptisme off repentance, and wee pray the wiſe harted advyſedly to cõſider ro what end should infãts be washed with that water it not being cõmaunded nor practiſed as wee bave (according to the meaſure off our vnderſtanding) shewed; why should men make a cerimoniall ordinance off a ſubſtanciall ordinance, for certainly if it muſt be adminiſtred vpõ infãts, it is onlie a ceremonie or shadow, for the infãt is not thẽ truely mortified & ſanctified, & it may be never will. Ye men off vnderſtanding fearing GOD looke vnto your judgments and practizes in theſe things, and in all things, and walke by rule from the word off truth: what rule or warrant can be produced that you should take the word off GOD, and the holy ordinãces off the New Teſtament, which are al real & ſubſtantiail, and adminiſter them vnto or vpon a yong infant, and ſo make them off no effect, why are you thus carried away with the tradicions off men: you have begun to go towards reformacion, ye have caſt away

away the crosse, ye have put by suerties, but the FATHER (iff he will) may answere and take charge go on but one step further, and let the partie Baptized, answere and take charge off himselff, and then there willbee comfort in administring, and comfort to whome it is administred, let nothing bee wanting that the Lord requireth in his word least you bee reproved with the yongman in the gospell. Wee trust the LORD in time will give you to see these things, and not so onely, but both you and vs to see further things whereoff wee are ignorant (For none hath atteyned vnto it) iff wee will but see our ingnorance, & in humilitie willingly seeke knowledg.

These are the two cheife points for the which allmost all men give to much libertie to themselves to speake evill, wee pray the Godlie mynded with best judgment to consider whether there bee anie cullor that these things should bee soo vnsavorie and distaistfull as they are, and wee for holding them, in the LORDS Name wee beseech you with love and patience view these things yet over againe. Wee hold that GOD in his First promisse concerning CHRIST was mercifull to all mākind alike, all mankind being vnder one and the same transgression: you hold not; or thus wee hold with thappostle, 1. Tim. 2. 6. That CHRIST gave himselff a ransome for al men, and that he is the saviour off all men, but especially off them that bel eve. 1. tim. 4. 10. & that he is the recōcilio not onely for the sinnes off the faithfull, but for the sinnes off the whole World, 1. Ioh. 2, 2. You hold other wise. Againe wee hold, that as our saviour CHRIST commaunded, Mat. 28. 19. Mē must teath

and

and Baptiſe, you hold they may Baptiſe and not teach Or thus, wee hold they that beleeve may bee Baptized. Act. 8. 37. You hold they that beleeve not, where is this ſo great cauſe off offence, why doe you diſpleaſe your ſelves ſo much at vs, eſpecially you which are called the Seperacion, as to alianate your affections eſtrainge your ſpeaches, and change your countenances, as though wee were monſters, or at the leaſt vild men. Theſe things doe diverſly affect vs according to the ſeveral condicions off the parties they that doe it through ſtronge error off judgment, wee cannot but bee ſorie for them, they that doe it through weaknes, being miſled, wee pittie with the bowels off compaſſion, they that doe it through pride and diſdaine wee leaſt reſpect, but yet wish a reformacion in all: For wee are perſuaded off the two firſt that herein they doe not fullie pleaſe themſelves, and wee are ſure they doe not at all pleaſe GOD, but wee will through GODS grace with better patience and hope then heretofore, wait for better Friuts off grace in whome there is grace, and wee pray that our hops may not bee invaine.

And whereas formerlie it hath bene thought and reported, that we held theſe things being ſeduced by Mr. Smyth, we being now through the great grace, mercie, and favour off GOD towards vs (though through cruell malice off Sathan againſt vs, and Spirit off error in him) devided from him, wee pray a change off that judgment, and wee truſt wee shal approve vnto all men that wee hold our faith off Conſcience to GOD from the ground off the Scriptures. And yet let no man thincke that wee could not willingly

lingly have vndergone that reproach, and farr greater to have ſtill enjoyed him, yea what would wee not have endured or done, would wee not have loſt all wee had, yea would wee not have plucked out our eyes, would wee not have laid downe our lives, doth not GOD knowe this: Doe not Men knowe it? Doth not he know it? have wee not neglected our ſelves, our Wives, our Children, and all wee had, and reſpected him, and we confeſſe wee had good cauſe ſoto do, in reſpect off thoſe moſt excellent gifts and graces off GOD that then did abound in him, and all our love was to little for him and not worthy of him. And therefore let none thinck, and let not him thincke, but that our ſoules have, and do mourne for the loſſe off ſuch a man, and iff the LORD had takē him away from vs, we might have cried (beare with our foolishnes) the chariot and horſmen off Iſrael, but he hath forſaken the LORDS Truth, he is fallen from grace, & though the fowler had ſpred his net & laid it, the net is broken & we are eſcaped, bleſſed & praiſed bee our GOD; Yet had he fallen alone, our greife had bene full enough, but in that ſo manie ſo neare & ſo deare vnto vs, are fallen with him, hereby hath he out off meaſure enlarged his owne ſin, and our greife, but our comfort is in the LORD alone, and in his Holie Truth, and iff the LORD had not now held vs vp, wee had ſurely fallen, and wee truſt wee ſhall bee eſtabliſhed for GOD is able to make vs ſtand. Let not al theſe things diſtaiſt anie man off the Truth, nor kepe back any frō it, but rather encorage men vnto it, in that the Lord hath ſo mercifullie preſerved a poore remnant, and

let men looke to the cause, and not to the accidents, and yet iff they doe looke to the accidents they shall see the like in the Churches off GOD, where men were Baptized confessing their faith & their sinnes. And thus leaveing the truth off GOD & our selves the vnworthy witnesses therof to your best thoughts & censure we leave, beseeching the LORD to enlighten you with all light off truth.

That it may not bee thought wee lay imputacions or cast reproaches vpon Mr. Smyth vnjustly, wee thought good in short to set downe some off the errors, whereinto he is fallen, as also the truth he is fallen from.

1.

That CHRIST concerning the first matter off his Flesh, he affirmed that all the Scriptures would not prove, that he had it off the virgine Marie, but his second matter which he said was his nourish mēt, that the Scriptures proved he had of Marie, thus makeing CHRIST to have two matters off his Flesh.

2.

That men are justified partelie by the righteousnes off CHRIST apprehended by faith, partely by their owne inherent righteousnes,

3.

That Adams sin was not imputed vnto anie of his posteritie, and that all men are in the estate off Adam in his innocency before they commit actuall sin, and therefore infants were not redemned by CHRIST, but as the Angels and all other Creatures.

That

4.

That the Church and Miniſtery muſt come by ſucceſſion contrary to his former, proteſtion, in words & writings, & that by a ſuppoſed ſucceſſion, he cannot shew, from whome, nor when, nor where.

5.

That an Elder off one Church is an Elder off all Churches in the World.

6.

That Magiſtrats may not bee members off CHRISTS Church, and reteyne their Magiſtracie.

In this Declaracion off our Faith, wee knowe our great weaknes and ignorance muſt needs appeare, whereat let none rejoyce, for ſuch rejoyceinge is not good, and far bee it from anie that feares GOD in holines, to ſtrive to ſeeke out advantages againſt vs in reſpect off our ignorance, but rather lament our povertie and nakednes, and with love paſſe by our infirmities, and cover our nakednes with the Spirit off meekenes, knoweing that they alſo are ſubject to the like ſin. To the which acknowledgment off their owne ignorances, iff men fearing GOD would bee drawne to a due and thorowe conſideracion off, it would ſtop manie ſtiffe courſes, both in writing, ſpeaking, and behaviour, and that oftentimes againſt the bleſſed truth off GOD, and the poore witneſſes there off, which moſt men fall into, while they are carried away with ſtronge conceipt of their owne vnderſtanding, forgetting with humilitie to remember that ho-

the and gracious forewarning instruction off the Apostle. 1. Cor. 8. 2. Iff anie man thincke he knoweth anie thinge, he knoweth nothinge yet as he ought to knowe: And wee humblie beseech the Wise and Leaned men off vnderstanding that professe godlines to receave this instruction off that worthie Apostle, and not to beare themselves so much vpon their knowledg, seeing the Word off GOD doth Teach them to knowe, that they are ignorant in all thinges.

And this being the vndoubted Truth off GOD, that the most learned & most holie men vpon the Earth are ignorant in all thinges, & that in an exceeding great measure, we do therefore with al the grace & love off our harts, & with the most entyre affections off our soules intreat, desire, & pray all the vpright harted professors off the Gospel, that they wil no longer relie & depend vpon learned and Holie men for the knowledg off anie one part off GODS Truth: and knowing this which wee hope you all knowe, that iff your fairh bee built vpon the Word off GOD off other mens knowledg, and not off your owne true vnderstanding, you shall never bee able to stand in the day off Triall, and you can never have sound faith in such knowledg.

To explaine our selves yet better in this point, iff you beleeve or professe anie thinge, because it is the judgment or exposicion off Mr. Calvine, Mr. Beza, Mr. Perkins, or any other never so highlie respected amongst you, either dead or liveing, you hold the glorious

glorious Goſpell off CHRIST in reſpect off perſons; And iff you reject or condemne anie thinge as error, becauſe theſe men, yea and all the learned and holie men in the World doe write againſt it, ſpeake againſt and condemne it, although it bee error it is ſinne, for you cannot have Faith in that you knowe it not to bee error, for Faith is off knowledg, and that from the Word off GOD, and whatſoever is not off Faith, is ſin. Roman. 14. 23. This proves thus much in short, that iff you do anie good whatſoever & do it not off Faith, it is ſin, & iff you eſchew evil & doe it not off Faith, it is ſin: How much greater then is your ſin, iff you de evil & eſchew good & reſiſt, reject, & condemne the bleſſed Truth & holy Ordinances off GOD, yea although it be off ignorance, whoſoever doth it & repenteth not off it, muſt perish, as Peter in his Sermon. Act. 3. 17. 19. Sheweth moſt evidently, where he teſtifieth that he knewe, through ignorance they had denied the holie one & the juſt, & deſired a Murtherer, & killed the LORD off life; amend your lyves therefore, & turne ſaith the Appoſtle that your ſinnes may be put away, when the time off refreshing shall come from the preſence off the LORD, which sheweth, that iff they would not repent their ſinnes should not be put away.

But leaſt anie should object that there is no compariſon betwixt theſe two ſinnes, to reject the holie one, and through ignorance, to reject ſome part off his Truth, let vs compare the ſinnes together, heare in this place they rejected the Holie one, and iff anie reject the Truth off the Holie one, their ſin is no leſſe, for Chriſt & the Truth are one

Joh.14.6. They desired a murtherer, preferring and favouring him before CHRIST, iff anie shall desire preser, and favour the Misterie off iniquitie, the man of sin, before anie the Holie Ordinances off CHRIST their sinn is no lesse, For their condemnacion is no lesse, for they shall drincke off the wine off the wrath off GOD, even off the mere wine which is powred into the cup off his wrath, and shallbe tormented with fire and brimstone in the sighr off the Holie Angels, and in the sight off the lambe. Revel. 14.10. They condemned and killed the LORD of life: and iff anie shall condemne anie part off GODS truth, their sin is no lesse, seing they crucifie to themselves the SONNE off GOD. Heb.6.6 And thus much least anie simple soule, through the deceipt off Sathan, or their owne weaknes, by lessninge the sinn off rejecting anie truth off GOD, should be deceaved and so perish in their ignorance.

And that none might stumble at the words of the Apostle. 1.Tim.1.13. Where he saith, I was receaved to mercie, for I did it ignorantly through vnbeleife, let not anie that hath anie knowledg in the misterie off Godlines, thincke, that th-Apostle teacheth there that blasphemers, persecutors, and oppressors shalbee pardoned iff they doe it ignorantly although they repent not, GOD forbid, that such a thought should possesse the hart off anie that knowes GOD, for then it were best for the ignorant to bee ignorant still, and therefore this in no wise is the doctrine off that place; But this wee vnderstand to bee the speciall instruction off the place, That GOD hath mercy in store for those that blaspheme, persecute, and oppresse

preſſe ignorantly, if they repent. But there is no mercie for blaſphemers, perſecutors, and oppreſſors, iff they doe it not ignorantly, that is, iff they doe it off knowledg: And that there is no mercie for ſuch is further confirmed. Heb 10.26. Where it is written. Iff anie ſin willingly after they have received and acknowledged that truth, there remaineth no more ſacrifice for ſin: But this is not the point in hand, for it is that ſin ignorance, whereoff all men are giltie; for the which there is mercy with GOD, for all men iff they repent, although they should bee ignorant off al GODS truth, and through ignorance commit all ſin: But no mercie at all without repentance, iff they bee ignorant off anie one part off GODS truth, and through ignorance commit anie one ſinne.

This no doubt will ſeeme ſtraing to maine, and no marvile, becauſe ignorance hath ſo manie frends, in ſo much that ſome have mainteyned, that ignorance is not ſin, but wee shall by the grace off GOD ſoone make an end off that controverſie.

Our Saviour CHRIST teacheth. Ioh. 17.3. That the knowledg off GOD and off IESVS CHRIST whome he hath ſent, is Eternall life, then to bee ignorant off GOD, and off IESVS CHRIST is Eternall death. Further more without faith it is impoſſible to pleaſe GOD. Heb. 11.6. And without knowledg there can bee no Faith, for he that beleeves muſt knowe that GOD is: therefore it cannot bee denied but that ignorance is ſin. This then being granted off all that have anie part off the knowledg off ſalvacion, it muſt needs followe that all and everie ignoranes

rance is ſin, and muſt bee repented off, or els there is no ſalvacion by CHRIST.

Now to prove that to bee ignorant in anie one point off the Truth off GOD, and to commit any one ſin off ignorance, is Eternall death without repentãce, heare what the HOLY GHOST ſaith by the Appoſtle. 2. Iam. 10. Whoſoever shall kepe the whole Law and yet faile in one point, he is giltie off all. And let all heare with feare and trembling, what the Lord ſaith by the Prophet. Ezech. 18. 10--14. Iff a Man beget a Sonne that is a theefe, or a sheader off blood, ift he doe anie one of theſe thinges, though he do not all theſe thinges, but either hath eaten vpõ the mountaines, or defiled his neighbours wife, or hath oppreſſed the poore and needy, or hath ſpoyled by violence or hath not reſtored the pledg, or hath lift vp his eies vnto the Idols, or hath committed abhominacion, or hath given furth vpon uſurie, or hath taken increaſe, ſhall he live? He shall not live, ſeeing he hath done all theſe abhominacions, he shall dye the death, and his blood shall bee vpon him. Thus the LORD accompting that he that doth anie one ſin, doth all ſin, and muſt perish, except he repent. For the better vnderſtanding off this, leaſt it may ſeeme difficult to ſome, let it bee well conſidered, that the LORD condemnes not men, becauſe they ſin, but becauſe they repent not off their ſin, and therefore iffa man commit but one ſin. and repent not he is giltie of all, then to bee ignorant off GODS Truth being ſinn, at wee hope wee have ſufficiently proved to all that love the Truth, to bee ignorant off anie one part off GODS Truth is ſin, and vnpardonable without

out repentance, for he that is giltie off one, is gilty off all, as is before by the Word off GOD both in the Old and New Teſtament moſt evidently shewed.

Wee could bee content to ſpend our whole ſtrength (which wee acknowledg in humilitie before the LORD, and all his people to bee miſerable weaknes) to manifeſt this ſin off ignorance, and the fearefull eſtate and condicion off it, whereby ſo manie ſimple ſoules have bene, and are led to diſtruction, thincking it fullie enough, iff they can attaine to ſo much knewledg as there Teachers Teach them, and yet all their Teachers are exceeding ignorant, & muſt repent off their ignorance or els they cannot be ſaved.

And take heed you Teachers, (whome wee muſt needs confeſſe to excell in manie gifts) leaſt there bee in you ſome ſuch thoughts, as to thincke, that there is no more knowledg to bee required off the people then you Teach them, and ſo take vpon your ſelves that prerogative that was given onely to the PREIST vnder the Law, that all the people should ſeeke the Law at his moneth. Mal. 2. 7. For the LORD hath made a new covenant with his people, where he ſaith. I will put my Lawes in their mynd, and in their harts I will write them. Ier. 31. 33. And ſo they ſhal all bee taught off GOD. And it is written. Ioh. 14. 26. But the comforter which is the HOLIE GHOST, whome the FATHER wil ſend in my name, he shall Teach you all thinges, & bring all thinges to your

remembrance which I have told you. And 1.Jo.2.27 But the anoynting which ye received off him, dwelleth in you: And ye need not that anie man teach you: But as the same anoynting teacheth you off all thinges, and it is true, and is not lieing, &c.

Al this is not written to take away the H. ordināce off teaching, but to enforme the people off GOD, that they must have their knowledge, out off the word off GOD by the teaching of the Spirit of GOD that they may bee able to try the teaching off their Teachers, and not bee tyed to vnderstand the Scriptures as they expound them: But that they may bee able to say with good consciences, wee beleeve it not because you our teachers teach vs thus, for we know you are also ignorāt & subject to error, but we beleve it, because we know it to be the truth of God, & that of our owne knowledg frō the word of GOD, by the testimonie off the Spirit off GOD. And this knowledg must every one have that willbee saved: For it willbee no pleading with GOD, iff you live and dye in error, that your Teachers taught you so, the aunswere off GOD shallbee you shall dye in your iniquitie: And to the Watchmen, although they were his owne Watchmen, their blood will I require at your hands. Ezech. 3. 18. This shallbee the reward off all your labors, iff you Teach the people off GOD but one error, or to oppose anie one truth, as our Saviour CHRIST Testifieth. Mat. 5. 19. Where he saith, whosoever therefore shall breake one off these least commaundements, and Teach men so, he shallbee called the least in the Kingdome of Heaven, &c.

Take heed therefore you Teachers what you

Teach

Teach, for it is the price off your owne blood, & the price of the blood off the people of GOD to be doubled vpon your heads.

Wee beseech you therefore in the bowels off compassion, iff there bee anie compassion or mercie in you, bee not so confident in your former vnderstandings, which in manie thinges you have but by tradicion, and from the writings and practices off other Men.

Heare vs with patience, we speake in the vprightnes off our harts vnto you, for the advancement off GODS glorie the overthrowe off the misterie of iniquitie, and the salvacion off your soules, and off the soules off the poore people of GOD, that do to much depend vpon you: For whome wee wish, that wee could shead rivers off teares, because wee knowe that they have manie excellent thinges in them, and that they have the Zeale off GOD, but not according to knowledg: They are our naturall countrimen; and divers of them our loveing kindred in the Flesh: and some our most worthie and deare Frends, to whome wee owe the best Friuts off our lives, and the entirest affections off our harts. And therefore blame vs not, iff wee vse all the meanes that wee can by the Word off GOD, to drawe them to the sight off the sin off ignorance, which doth so overshadow all men, for the which sin all men must perish, iff they repent not. For now the LORD admonisheth al mē every where to repent, because he hath appointed a day in the which he will judg the World in righteousnes. Act. 17.30.31.

Now

Now becauſe we wil not ſpēd time, to ſhew what repentance is in that we ſpeake to them that have vnderſtanding, we commend vnto your Godly & adviſed conſideracions, that excellent patterne off repentāce, that filled Paul with cōfort, & made him exceeding joyous, which Godly ſorrow for ſin wrought in the Corinthians: For Godly ſorrow (ſaith the Appoſtle) cauſeth repentance vnto ſalvacion: and behold this thinge, that you have bene Godlie ſory: what great Eare it hath wrought in you: yea what cleering off your ſelves: yea what indignacion: yea what feare: yea how great deſire: yea what zeale: yea what revēge in al thinges ye have ſhewed your ſelves that ye are pure in this matter.

Such a repentance, doe wee deſire in all you, (after whome our ſoules ſo much long) for this exceeding great ſin off ignorāce: Firſt that there be an vnfained Godlie ſorrow, in humilitie acknowledging this ſin to be in you al: Thēa great care, to cleere your ſelves off it: with indignacion, & revenge, being evē diſpleaſed & offended at your ſelves, & afflicting your owne ſoules for it: With a true feare off continewing in it: and a great deſire, with zeale, to attaine to knowledg Then ſhal the LORD ſay vnto you. Come now let vs reaſon together: Though your ſinnes were as crimſō they ſhalbe made white as ſnow: Though they were as ſcarlet, they chalbe as wool. Iſa. 1. 18. This ſheweth the redines and mereiful willingnes of the LORD, to forgive & clenſe you from this ſin off ignorance, and al ſin whatſoever, iff you repent.

He is no leſſe ready to give knowledg to all that aſke

aſke it off him, iff he aſke in faith, & waner not. As the Spirit off GOD teſtifieth by the Apoſtle, Iam. 1. 5 6. Iff anie lack wiſedome, let him aske off God, which giveth to all men liberallie, & reproacheth no man, & it shalbee given him, &c. And the Wiſeman that had beſt experience how to attaine to knowledg, ſaith Prover. 2. 3. 4. 5. For iff thou calleſt after knowledg and crieſt for vnderſtanding, If thou ſeekeſt hir as ſilver, and ſeacheſt for hir, as for treaſures: Then shalt thou vnderſtand the feare off the LORD: And yet for all this none willbee wiſe and ſeeke after GOD: But after learned, wiſe, and Holie men, negle&ing the counſel off the moſt wiſe, and moſt Holie.

And here is the great miſterie off iniquitie, that hath prevailed; And the abhominacion off deſolacion ſpoken off by Daniell the Prophet, ſet where it ought not to bee. In that the counſels and writings off men, are preferred before the counſells and writings off GOD: And thereby the ordinances off men, preferred, before the ordinances off GOD: For the counſell off GOD is. Search the Scriptures, for they teſtifie off mee. And aſke wiſedome off me, For I give vnderſtanding to the ſimple: But the counſell off men is, looke into the writings off all the Holie and reverend men both old and new, and ſe e their opinions and judgments; And aske counſell off all the Godlie learned off the Land.

Thus are the ſimple Soules, carried away, & here-

by

by is the Word off GOD, made off no effect: And the Truth off GOD turned into a lye.

What shall wee say vnto you to provoke you to seeke wisedome at God. Thincke you that they vpon whome the deepest mist off darknes and ignorance is fallen, (who are content to bee deprived born off the reading, and vnderstanding off the Scriptures, their whole faith, and knowledg depending vpon other men) shall onely perish? Wee tell you nay, but you, except you repent off your depending off men for some part off your vnderstanding shall perish likewise.

Concerning the attayning vnto the knowledg & vnderstanding off the Word off GOD, how hath the man off sin, through the malice off Sathan bewitched men in bringing them to thincke that it is vtterly vnpossible for anie that is not learned and a Scholler to attayne to the knowledg off the Scriptures, whereas by all the art and learning in the World, (being but naturall) no man can atteyne to descerne the thinges off God: But it is the Spirit off GOD, that Teacheth vs to knowe the thinges that are given vs off GOD. 1. Corin. 2. 12. 14. And all the vnderstanding, that men attayne vnto, by these long and tedious courses off studie in reading the writings off other men; is but the vnderstanding off other men. And this is to learne to knowe, and vnderstand the Scriptures of GOD, as other men knowe and vnderstand them: & what shall this proffit anie. Iff other men err, they err with them: and iff other men hold the Truth they hold

hold it vpon their judgments: This is no vnderstanding for anie, to ground their faith vpon, to salvacion And though manie will confesse this, yet is their practice cleane contrary.

Wee are vnfainedly greived for you, to whome wee wish all happines, in that wee know it will bee so hard a thinge, to drawe you from relying vpon the judgment, and opinious off some men; our owne experience off our selves herein makes vs strongly to feare you; great have bene our trialls and temptacions herein, in thincking we could not possibly come to the knowledg of the Scriptures, but by learned men: But the LORD hath shewed mercie vpon vs, and shewed vs this most blessed, cõfortable, and (through his grace) easie way, which wee have endevored here to declare vnto you. And that is in short to read the Scriptures, acknowledging your ignorance, and aske vnderstanding off GOD: And this is away, whereby the most simplest soule, that seeks the truth in sinceritie may attayne vnto the knowledg off salvacion, couteyned in the Word off GOD.

Now concerning the measure off knowledg, wee are bound to knowe the whole will off GOD, as the Apostle sheweth. 2. Tim. 3. 16. 17. For the whole Scripture is given, by inspiracion off GOD, and is profitable to Teach, to improve, to correct, and to instruct in righteousnes, that the man off GOD may bee absolute being make perfect vnto al good workes. And the same is without all contradiction proved. Act. 3. 22.

For Moſes ſaid vnto the Fathers, the LORD your GOD ſhall raiſe vp vnto you a Prophet, &c. Ye ſhall heare him in all things, whatſoever he ſhall ſay vnto you: ſeeke not then knowledg, neither relye vpon them, that are far ſhort off the knowledg off the whole truth off GOD: For knowe this, that it is every one of your ſinnes, that you have not as much knowledg, as the moſt learned, wiſe, and Holie Teacher, that you have amongſt you, and more. To make this plaine not to bee again-ſaied, that none that truely feares GOD ſhall bee able to deny it, let vs conſider what the Apoſtle ſaith. 2. Pet. 1. 5. &c. Where he exhorts all the faithfull to joyne with their Faith, knowledg, and with knowledg, temperance, & with temperance, patience, and with patience, Godlines, and with Godlines, Brotherly kindnes, and with brotherly Kindnes love. In all theſe graces all the faithfull muſt ſtrive to abound, and iff anie one abound in anie off theſe graces more then another, is it not your ſin, that you have not aſmuch pacience as your Teachers? And is it not your ſin, that you are not as Godly as your Teachers? Is it Lawfull for you to bee more impacient then they, or to bee leſſe Godly then they? ſo alſo muſt it bee graunted, that it is your ſin that you have not as much faith as they, and as much knowledg as they: For you have by the word off GOD no warrant to bee more vnfaithfull, nor to bee more ignorant then your beſt Teachers. Say not therefore with your ſelves as ſome foedly have done that you have as much knowledg as GOD hath given you, & that GOD gives not to every man knowledg a like for it is your owne ſin, that you have no more

more knowledg & not the LORDS fault, who would that al men should be saved & come to the knowledg off the Truth. 1. Tim, 2. 4. That is the whole Truth: & the LORD is not partial in himselff to give to one more & to another lesse: But as he saith himselff. Mat. 25. 15. He gave vnto one fyve Talents, & to another two, & to another one, to everie man after his owne abilitie: & our Saviour CHRIST speaks to the same effect. Io. 16. 12. Where he saith, I have manie things to say vnto you, but you cannot beare them now: and the author to the Heb. 5. 11. speaking off CHRIST saith: off whome we have manie things to say, which are hard to be vttered, because ye are dull off heering.

Thus may you & we al see, that it is our owne sin, that anie have more knowledg then wee; & that you have not as much knowledg as your best Teachers, iff their knowledg be spirituall knowledg, & that they have learned it of God: For other knowledg, although it be never so glorious, & fil the ear with great delight & puffe vp the harts off them that possesse it, we passe by it, as not regarding it in this respect, & could wish it were not esteemed off anie, as being off absolute necessitie, or at all needful to attayne to the meaning off GOD in the Scriptures, as is proved. 1. Cor. 1, 19. & 2. 13. neither is such learning needfull to the preaching off the Gospel. Chap. 2. 4, & Chap. 1. 17. Wee shal not need to prove that you ought to have more knowledg then your Teachers, seing we have already proved, that you ought to have al the knowledg that GOD hath reveiled in his word, which is his whole

Truth. Let not anie thincke that we go about to de-
ſtroy that moſt bleſſed and comfortable doctrine off
the Apoſtle. 2. Cor. 8. 12. Where it is ſaid, Iff there bee
firſt a willing mynd it is accepted according to that
a man hath, and not according to that he hath not:
but this acceptance is iff there be firſt a willing mynd;
even ſo in this grace whereoff we ſpeake. Iff there be
in you a true willing mind to attaine vnto knowledg
which muſt needs produce (whereſoever it is) al God-
ly endeavour & diligent care: Then the LORD will
accept off ſvch, according to that which they have, &
not according to that they have not: but wilfillie to
oppoſe things, without true judgment, and not once
to ſettle your thoughts to conſider off them: and to
condemne them for evill without due trial; and all
this becauſe ſo manie learned and excellent men cō-
demne them, this sheweth no willing mynd: and to
bee necligent, and careleſſe in reading, and ſearching
the Scriptures, and not ſeeking to attayne to a
Sanctified vnderſtanding off the Word off GOD
off your ſelves, by the Teaching off the Spirit off
God; but to depend vpon your Teachers, this shewes
no willing mynd, nor Godly endeavour: For hereby
you neclect your owne endeavours, whi'ſt you think
that it apperteynes not to you by your owne dili-
gence (through the grace off God) to attaine to the
meaning off the Holie Ghoſt, mainfeſted in the ſcrip-
tures, and therefore how can you thinck to bee ac-
cepted off God according to that you have, when
there is no willing mynd in you to attaine vnto anie
knowledg, but as your Teachers ſhall direct
you:

Moſt

Moſt lamētable & feareful is both your eſtate, & the eſtate of your teachers in this ſtāding: & if we could shead teares off blood for you we would: And wee have cauſe to complaine off the hardnes off our harts in that we cannot ſufficiently cōpaſſionate the dangerous condicion wherein you are, & the greater is the dāger, becauſe you ſee it not: but we have shewed you, that the not knowing off your ſin, shall not excuſe your ſin, therefore Repent, or els there is no ſalvacion, and juſtifie nōt your ſelves, for Chriſt Ieſus came not to cal the righteous, but ſinners to repētāce.

Thus have we endeavored with our beſt abilities, to perſwade you to ſee & acknowledg your ignorāce & to repent off it: & to ſeeke for knowledg at GOD, who giveth liberally to al that aſke & ſeeke of him: and let it not ſeeme ſtraing, that we, who are ſo ignorant, do ſpeake ſo much againſt ignorance: For who are ſo fit to crye out againſt ignorance as wee, who have ſuch cauſe to groane vnder the burthen off our owne ignorances: our cheife & onely comfort herin is, that through the grace off God given vnto vs, wee knowe & acknowledg, that wee are ignorant: & haveing found (glorie be given to God) the vnſpeakeable benifit hereoff, wee wish the like grace and comfort vnto you all.

Shall we yet entreat your beſt grace & patience to shew you a few things, wherin we appeale vnto your owne cōſciences, whether it bee not great ignorance in you or no, (far bee it from vs to thincke you

do it off knowledg) that you have no vſe off manie excellent parts off GODS Word.

Our Saviour CHRIST commaunded his Diſciples Mat. 28.19. Go Teach al nations, baptizing them, &c. This part off GODS word ſay you, is off no vſe with you nor hath bene theſe manie hundreth yeres, & we ſee not however you should ſtand need off it, ſtading as you do: The vſe off it belongs not to you, it belōgs to the Turks & Pagans, & ſuch like as you ſay: You have prevented the LORD, & found a way that pleaſeth you better, for you wil Baptize & Teach: wil you thus put away from you the holie comaundemet off IESVS CHRIST: O that wee could ſufficiently bemone you herein: Wee teſtifie vnto you, takeing the Word off GOD for a witnes againſt you, that iff you had no other ſin amongſt you al, but this, you perish everie man off you from the higheſt to the loweſt. iff you repent not off this ſin: in that herein you reject the Holy commaundement off Chriſt, & ſet vp the tradicions off men, & ſay you have no need off this parte off GODS Word, it apperteyneth not to you.

Likewiſe that Holy doctrine off th-Apoſtle Peter, Act. 2.37.38. Where he Teacheth thē that were pricked in their harts, to amēd their lyves & be baptized. This doctrine in your owne accompt never did, nor ever shal apperteyn vnto you holding as you hold: for when could this ever properly bee ſaid vnto anie off you. Amend your lyves, & be Baptized; or when may this doctrine be fitly applied vnto you. O the depth of the miſterie off iniquitie, that the man off ſin should

ſtill

ſtill prevaile thus farr, with a people off great vnder-
ſtanding, as to cauſe them to thincke that ſome off
the Apoſtles doctrine never did nor ever ſhal belong
vnto the: & this doctrine you have alſo defealed your
ſelves off, by Baptizing firſt, & Teaching amendement
off life afterwards: as alſo with this device, theſe two
places ſpoken off, Go Teach & Baptize, Amend your
lyves & be Baptized belong to men off yeres; We de-
maund are you not men off yeres? Why who the will
be ſo ſimple as to deny; But that, what generall doc-
trine & ordinance ſo ever in the Word off God, doth
belong to ſome men off yeres, the ſame belong to all
men off yeres: For our Saviour CHRIST ſaith that I
ſay vnto one, I ſay vnto al watch; even ſo that he ſaith
vnto ſome me of yeres, he ſaith vnto al men off yeres,
Amend your lyves & be Baptized.

Thus may the ſimpleſt ſe, that wil with an humble
& vpright hart looke into the word off GOD, that al
men off yeres muſt firſt be taught, & amend their ly-
ves, & be Baptized: & that it is the feareful ſin off al,
that rent the word off GOD from his ordinances, & re
his ordinances from his word, pretending to Baptize
infants (for it is but a pretence) to whome the word &
doctrine apperteyneth not: Wee beſeech you by the
mercies off GOD, ſee your ignorance herein & repet
that this your ſin may be put away

Suffer yet a little our moſt loveing willingnes to do
you good, anſwere vs with a good conſcience, what
vſe have you off the doctrine off regeneracion. Our
Saviour CHRIST ſaith vnto al men. Io. 3. 3. except

everie man be borne againe, he cānot ſee, or ēter into the kingdome off God: when were you borne againe when did you enter into the kingdome off God? were you borne againe frō your infacie? & are al in the lād regenerate & borne againe! & iff there be anie vnrege nerate & vnborne againe amongſt you. Chriſt ſaith. Io. 3. 5. He muſt he borne off water & off the Spirit: & when shal we ſee one ſo regenerate & borne againe amongſt you; Wil you al be Childrē of the Kingdome by birth. Doth not our ſaviour Chriſt in this place put a differēce hetwene them that are borne off the flesh, & them that are borne off the Spirit? Shewing that they that are borne off the flesh cannot ſee or enter into the Kingdome off God: But they that are borne off the ſpirit, can ſee & ēter onely into the Kingdome off God, & theſe onely are the Children off the Kingdome, who onely may comunicate in the holie things. How dare you then make thē common to al pretending regeneraciō from your natural birth, cōtrary to your owne vnderſtanding: For you affirme that you have a great work off cōverſion amōgſt you, & manie are converted daylie: by what warrant do you comunicate with men vnconverted contrarie to al the vnderſtanding & cenſe off the Scriptures & Godlines: & thus is there no vſe off the doctrine off regeneracion amongſt you, neither ever was, for you are either all regenerate, & ever have bene ſince you were borne, or els you make no matter whether men be regenerate or no, in reſpect off the holie things, yet in yout owne private accompt, you eſteeme ſome converted & ſome vncōverted, putting a difference yea you call ſome profeſſors, & ſome you accōpt not ſo much as

profeſ-

professors, & yet you are al one body, eating off one bread, & drincking off one cup. 1. Cor. 10. 17. bee not ashamed to see your ignorāce herein, & acknowledg it, & give glory to GOD.

Further more what vse have you off that H. rule of direction, which Christ hath given & taught with his owne mouth. Mat. 18. 15--19. off admonishing your brother; telling the Church: & off binding & loosing, is it not your great ignorance that either you knowe not what apperteyneth to these thinges, or els you know not that these things apperteineth to you. And for those directions that the H. ghost setteth downe. 1 Pet. 4. 10. & 1. cor. 14. 26--32. what vse or benifit have you of these H. Scriptures. Let every man as he hath received the gift, administer &c, & every man as he hath a doctrine &c. Let the Prophets speake two, or thre: For ye may al Prophecie one by one. And offer vp al other spiritual sacrifices, acording to the appointement off the H. ghost. 1. Pet. 2. 5. & ye as lively stones be made a spiritual house, & Holie Preisthood, to offer Spiritual sacrifices, acceptable to God by Iesus Christ. the H. ghost saith this is not cōfusiō, but you through ignorance say it is confusiō, & therfore appoint, that onelie ministers shal offer vp al sacrifices when you are come together, & thus establish a high Preisthood according to the law, abolishing the Gospel, having no vse off these parts off Gods word.

For the Election & ordinacion off Elders, Deacons & Widowes. you deprive you selves altogether, for haveing anie hand or consent therin, & so is the word off GOD. Act. 14. 23. & 6. 3. & 1. Tim. 5. 9. off no vse and effect amongst you.

And whereas the Apoſtle cõmaundes 1. Tim. 5. 19. againſt an Elder receive no acculation, but vnder two or three witneſſes; Teaching thereby that vnder two or thre witneſſes an accuſacion muſt be received: but who muſt receive this accuſacion, & to what end it muſt be made, you have no vſe nor practice amongſt you: We knowe you accuſe with open outcry, & with thouſand off witneſſes thoſe that are accompted Elders among you, but al invaine, & ſo you make the Word off GOD to be invaine, & to no end; For iff it be not to reformacion what availeth it.

Much more off the Word off life are you ſtraitned off: The Apoſtle sheweth. 2. Cor. 6. 11. 12. That if you be kept ſtrait, you are kept ſtrait in your own bowels for their mouthes have bene open, & their harts have bene made large to deliver the whole will off GOD vnto you.

To conclude: heare what the Apoſtle ſaith vnto you in this place. Verſ. 13. Bee you enlarged: & the way to be enlarged, he alſo ſetteth downe verſ. 14. Bee not vnequally yocked with infidels, for what fellowſhip hath righteouſnes with vnrighteouſnes: what cõmunion hath light with darknes! What cõcord hath CHRIST with Beial? Or what part hath the vnbeleever with the infidel, &c. Wherefore come out from amongſt them, & ſeperate your ſelves, ſaith the Lord: & touch no vncleane thinge: Heere is the roote off all theſe thinges, we have ſpokẽ laſt to you off, in that you will in no wiſe be brought to ſee this Scripture apperteyneth to you.

This

This Word infidels deceives you al, this is ment say you, onely off Pagans & Heathens that knowe not GOD; from such you wil all confesse you must seperate; Let vs loveingly reason with you in this point: Have al men faith to salvacion amongst you? Are all righteous? Do al walke in the light? Are all vnder the yock off CHRIST? We knowe you wil not affirme it: Why thē you must needs yeild, that you have amōgst you vnfaithful men; vnrighteous me: men that walke in darknes: mē that are Belial, that is without a yock: are not these they that the LORD commaunds you heere to seperate frō? But to satisfie you in the word, infidel. 1. Tim. 5. 8. It is written Iff there be anie that provideth not for his owne, & namely for them of his houshold, he denieth the faith, & is worse thē a infidel. And cannot you see manie worse men amongst you, then some that provide not for their Families; such you may be bold to say by the warrant off Gods Word, they are worse then infidels, & iff the LORD commaund you. Come out from amonge, & seperate your selves from infidels, he surely commaunds you to seperate your selves from them that are worse thē infidels.

But you esteeme them better then infidels, because they say they know & professe CHRIST: & for this cause onelie doth the LORD judg thē worse, as our Saviour Christ doth most plainely declare, when he saith, he that knowes not my wil, & doth things worthy off stripes, shalbe beaten: but he that knowes my wil, & doth it not, shalbee beaten with manie stripes. And the just GOD hath said it shalbe easier for thē off

the land off Sodom in the day off judgment, then for Capernaū where he did ſo manie great works: therefore be not you contrarie mynded to GOD, you are never able to appeare before him in this thinge, in that you do accompt better off them, that with their mouthes profeſſe they knowe God, but by works deny him, and are abhominable &c. Tit. 1. 17. Then off thoſe that know him not at al whereas they are more abhominable with God, and their judgmēt greater iff they repent not. Eſteeme not them precious whome the Lord ſteemeth moſt vild, that is thoſe that know him, and obey him not: But obey you the Lord, and ſeperate your ſelves from thē, and ſay no more that this is not ſpoken to you, leaſt that this alſo belong not vnto you (with greife off ſoule we ſpeake it.) I wil be your God, and you shalbe my people, and I wilbee a Father vnto you, ād you shalbe my ſōnes ād daughters, for as ſure as the Lord liveth, to whome ſoever the one part off this word off God belongeth, to them the other part alſo belongeth, and they that wil have no part in the one, can have no parte in the other.

Therefore in the love off Ieſus Chriſt, wee (withall earneſtnes off hart) beſeech you. Seperate your ſelves, and have no ſpiritual fellowship nor comunio, with the wicked, nor with wickednes, that GOD may be your GOD, and your moſt loveing father, and that you may bee his duetiful and obedient people, ād his moſt loveing Sonnes and Doughters.

And we further deſire you to beware off theſe two things. Firſt, that you give not your ſelves to thincke that your ſtanding is good, becauſe that you have ſo manie excellent things amongſt you, for if manie excellent

eellent things were ſufficiēt, the Church off Thyatira (which were a people ſeperated) muſt have bene approved before you, off whome the Sonne off GOD (which hath his eis like a flame off fire, and his feet like fine braſſe) ſaith Revel. 2.18.19.20. I knowe thy works, and thy love, and ſervice, and faith, ād thy patience, & thy works, & that they are mo at the laſt then at the firſt, notwithſtanding I have a few things againſt thee, that thou ſuffereſt the womā Iezabel &c. Whereby you ſee that although you had al theſe excellēt things, which are al that the word of God requireth, yet iff you have but one evil amongſt you, the L. wil come againſt you, except you repēt. And the Church off Epheſus, that is not taxed to have any evil mainteyned in it, yet becauſe it was wanting in one good thinge, muſt repent, or els the Lord wil come shortly againſt it: & this sheweth that you are not onely to have no evil, but alſo that you may not bee deſtitute or decaying in anie one good thing: & thus much in love to forwarne you not to he deceived by the glorious apparāce off manie good things, though manie off thē be true, as we muſt needs confeſſe, yet praiſe not your ſelves in theſe things, but ſeperate your ſelves, & thē with the Church off Smyrna looke vpō your poverti & nakednes, & be humbled thereby, ſo shal you have praiſe with God, this we ſpeake to you, & to our ſelves we ſay, thou that warneſt āother, warn thy ſelf alſo. the 2. thing that we adviſe you al to take heed of, is, that you do no lōger ſatiſfie your ſelves with this vnwarrātable excuſe, that it belongs not to you to reforme things, you are but private mē, we cōfeſſe with you that it belōgs nothing at al to you, &

it were

were to be wished, that you had walked according to that your owne rule, & then you would not so much have troubled your selves, & brought troble vpō your selves & others (in striveing for publique reformacio in that manner) as you have done; leave that to the Lord, & to them that are publique persons in auctoriti; iff they looke not to that, let them knowe, that the LORD wil cal them to a most severe accompt, & the fierce wrath off the LORD, shal come out against them, yea even against the great Kings & Princes off the Earth, whilst they assemble themselves together against the Lord, & against his CHRIST, saieing let vs breake their bands, & cast their cords from vs. The LORD hath spoken this by the mouth off a great & worthy King. Psal. 2. 2. 3. To al the great & mightie Kings off the Earth: But to you to whome we speake in that you are private men, it must needs be granted that private reformacion belongs vnto you, & if this belonge not to you, the meanes off your salvacion belōgs not to you: let you & vs both pray for publique reformacion; but let vs pray for, & practice our owne private reformacio: & marvile not that al your labors off this kind are come to nothing, in that you strive, to reforme others, & do not first reforme your selves in those things, wherein you would reforme others: & further looke that your reformacio so much stood for, be according to the true forme off GODS Word & then you shal find heavenlie cōforth in your owne reformacion; & wait with hope & comfort, for the reformacio off others: But iff you wil not reforme privatelie, because you cānot reforme publikelie, & hold that so doeing you do wel, then you shew, the reformacion

macion you desire, is indifferent; & iff you hold it not indifferent, but that absolutelie there ought to be reformacion, then you ought to reforme, though al wil not. As Iosua said. Ios. 24. 15. And iff it seme evil vnto you to serve the LORD, chuse you, &c. but I and my house, wil serve the LORD.

And you wil al confesse that it was wel said off Peter, whē he said, that though al should forsake Christ, yet he would not, & it was his sin, though all did forsake him, that he did also forsake him: but he repēted, & we wish vnto you al the like repentance, seing you are in the like transgression.

Whē the LORD shal raise vp your harts to reforme look you go with a right foote, least in pulling down the groaves, you set vp the high places: & though mē say, Lo heere is CHRIST, lo there is CHRIST, beleeve them not, but go to the foundacion laid by the skilfull maister builders: & let everie man take heed how he buildeth vpon, for the fire shal try, everie māns worke, off what sort it is; & iff anie mans worke build vpon the true foundacion, burne, yet he shalbe saved, būt iff anie mans worke build vpon a false foundaciō burne, (as it must needs) he shal not be saved: Take heed therefore builders how you build.

The some off that little, we have here said in general, is, to prove vntō you, that ignorance is sin, & must be repented off. & that you & al mē are giltie of this sin, and therefore must repent off it, and seek knowledg, or els there is no salvaciō: We have endeevored to shew

to shew you in some particulars, wherein wee thinck in all good conscience, you must needs confesse that through ignorance you sin.

In whatsoever is said, we cal the LORD to witnes that knowes al harts, we seeke not your disgrace, for then were we most vile; nor to advãce our owne praise for thẽ were we much more vile: but to advance the praise off God, who in our deepest distresse hath shewed mercie vpon vs, in bringing vs in some measure to the sight off our ignorance, & off our sin therein; & taught vs to make our peace with him by daily repentãce, & hath opened our blind eies to see the true way to attaine vnto knowledg (not that we have attained vnto it) & haveing found great cõfort to our poore soules herein, we wish you also, to be pertakers off the like grace; Accept off vs herein, in your best love, according to the true vnfained love of our harts vnto you: cast not ovr loveing counsel behind you beause we are weake, nor dispise vs not for our simplicitie, that dispise our selves, because wee are so simple. Thus praieing to the GOD off heaheaven, that you may abound yet more & more, in knowledg, faith, and repentance, and everie good gift that, that good worke, which the LORD hath begun in you, may not dye: but may bee perfected, to the praise off his glorie, & your eternal salvacion. Amen. LORD IESVS Amen. And then shal our soules rejoice, and our harts be right glade.

Wee beleeve, LORD be merciful to our vnbeleife.
Wee repent, LORD be mercifull to our impenitencie.

Faults escaped. Pag. 32, lyn 19 is it uot their sin that abound lesse? As thus, is it not &c. & lyn. 29, foedly for fondly.